

THE
Batter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 14, Vol. XVIII.

Saturday, April 5, 1856.

Price One Penny.

Rebellion against Legitimate Authority.

"And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and low, he is fallen! is fallen! even a son of the morning."—*Doc. and Cyp.*, xci. 3.

Through a vision given to Joseph Smith and Sidney Rigdon, from which is extracted the above heading, we learn that a being named Lucifer was the great arch-rebel against the authority of the Father and His only begotten Son. This personage was subordinate to the Father in the eternal order of patriarchal government. Had he been a being of a separate and distinct existence from God—unconnected with Him in the eternal chain of this relationship—had he been simply the embodiment of evil in antagonism with the embodiment of good, though Lucifer would have been an enemy and a rival of God, and perhaps a usurper of some of His rights, yet he might not have been a rebel against Him. But the Father was also his patriarchal sovereign, to whom he, as a subordinate relation, owed allegiance and homage, therefore, by opposition to His divine will, Lucifer became a rebel against legitimate authority, as well as the antagonist of good and the enemy of man.

We have no doubt that in the progress of the great rebellion in heaven this now fallen spirit represented God as being un-

just and despotic, and His laws as oppressive, and below the standard of spiritual natures; and on the other hand, that his own magnanimity and enlightened policy were not appreciated as they deserved. We can imagine the arch-rebel breathing into the ears of his kindred spirits and companions in crime, the history of their imaginary wrongs, and of their noble deeds unrewarded, expatiating with fiendish eloquence on the glory of the cause which they had espoused, and painting in fiery characters the countless millions who would pour forth a flood of gratitude and homage to them for their great resistance of wrong, and, as the pretended champion of right and virtue, gathering around his standard his victims and coadjutors in sin. We are forcibly impressed with the conviction, that the orations and declamatory speeches of the rebels were bountifully mixed with appeals to resist great tyranny, and to establish the sovereignty of the people; with cries for liberty of conscience and freedom of thought, and with a stream of eloquence to prove the superlative authority of the popular will. We have no doubt, either, that those spirits

who were true to their God were represented by him as mean, grovelling sycophants, who dared not to assert their rights, and the dignity of their birth. Byron, in *Cain*, puts language into the mouth of Lucifer, which, if not actually uttered, might have been used, by him, from its consistency with his character—

LUCIFER. They say—what they must sing
and say, on pain
Of being that which I am—and thou art—
Of spirits and of men.

CAIN. And what is that?

LUCIFER. Souls who dare use their immortality—
Souls who dare look the Omnipotent tyrant
in

His everlasting face, and tell him that
His evil is not good!

But Lucifer in his long usurpation of dominion on this earth has given ample proof of the dire effect of his reign. It is recorded, in the suffering, crime, and degeneracy of our race, that he is the merciless tyrant, the enemy of man, and the rock upon which thousands have been wrecked, as well as a rebel against the authority of the Father. He is the way of sin, misery, death, and extinction. The world have now the opportunity of judging him and his policy by their own long, painful experience, and they should no longer trust in his sophistry and pretensions. All may be assured that as long as they lend an ear to his pernicious and treasonable suggestions against their Creator, as long as they doubt Him, His Holy Priesthood, and the savoury effect of His laws, so long will Satan lead them captive, fill the earth with woes, and the withering influence that leads to discord, death, and hell.

As well as leading many of the sons and daughters of Adam into rebellion and crimes of almost as deep a dye as those of his own, Lucifer has also cajoled, deceived, and duped mankind through a period of such immense length, that it is madness for them to trust him for another moment. The earth has been his stage; mankind his audience. He has played every part and appeared in every character. He has stridden in as a hero, a tyrant, an angel of light, a villain, a philosopher, a statesman, in sacerdotal robes, and as the arch-tempter; sometimes exciting the admiration of his audience, at others their terror, now their hopes, and then their fears. He has personified most of these characters admirably, and in some he has succeeded

in a superlative degree, for they have been so consistent with his own nature. So various are his attainments, that society have been at a loss for a standard to judge him by. They have hardly known whether he was really God or devil, friend or foe, an angel of light or an angel of darkness; while he, having passed behind the scenes, has chuckled in the wickedness of his nature at the uncertainty, confusion, and loss of confidence which he has produced.

Many of the human race have disgraced the name of man, and have imitated his hypocrisy and villainy so successfully, and followed his footsteps in the course of crime and rebellion so closely, that they are indeed most deserving to be called his children. In no other class of society have so many of these characters been found, as in that one which makes the greatest pretensions to sanctity and religion. There are, no doubt, many honourable exceptions, and God knows them, and all things will work together for their good, and for their entrance into His kingdom, either in this or in a future state. But as it is the true Church only, who can spew out apostates—devils incarnate—so also are the vilest wretches to be found among professors of Christianity. The good and honourable among them are the exceptions, and since the restoration of the Gospel—the coming of greater light into the world—even those exceptions are growing fewer and fewer every day. As a class none other will compare with them for villainy, corruption, hypocrisy, and for the spirit of rebellion against their God. Experience teaches us that the greatest tyrants have prated most of liberty, and that villains are loudest in their protestations of virtue. So also has the preaching of the Gospel of Jesus Christ drawn the cloak of hypocrisy from thousands who, with the Bible pressed to their hearts, have sought most eagerly to stifle its precepts, and to hide its light under a bushel. It has exhibited them as a combination of sanctimonious infidels, hypocrites, rebels against the authority of the Almighty, perverters of the Gospel, enemies of the Holy Priesthood, lovers and upholders of corrupt institutions.

As the nations of apostate Christendom have exceeded all others in their corruptions and wickedness, so also is it a fact that there have always crept into

the true Church of Christ beings who are incarnations of devilishness; indeed, it is only such who can sin against the Holy Ghost, and become sons of perdition. In the vision before referred to, we read the following—"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made." President Brigham Young in one of his discourses observes—"How much does it take to prepare a man or woman, or any being, to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son, and to be made an heir to His kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives." These quotations are so important in their nature, and so pregnant with deep meaning to every member of this Church, that we would most emphatically impress the lessons which they teach upon the heart and understanding of every one who bears the name of Saint. It teaches us that we may expect to find in this Church the vilest wretches of creation, the most consummate hypocrites, the greatest rebels, and the most detestable traitors. It teaches us to be careful lest we listen to their devilish suggestions, yield to their hellish

influence, and, worse than all, lest we ourselves be found at last numbered among these monsters of creation. An enemy who challenges one to the open field, and bids him defend himself, is known, and might be met with confidence, but he who, like the assassin of midnight, prowls around our domestic hearths to plunge the deadly steel into our hearts, while we sleep in unsuspecting security, is an object both of fear and abhorrence. Let us therefore ever be found incased in the impenetrable armour of our most holy faith, with the sword of the Spirit girded about our loins, that we may be prepared for the deadly encounter when it shall come. That it will come is certain, for all that can try the temper of our souls will be employed. "All things that can be shaken will be shaken."

Yet mankind as a whole are not inherently depraved and loathsome. They were created for a nobler purpose than to be cast into horrible flames, to be a prey for devils throughout the countless ages of eternity, as the majority of theologians imagine. To conceive such blasphemous notions they must be eminently endowed with the qualities of Lucifer; and from the evil of their own hearts do they judge the noblest works of God. With all its faults and errors, there is something beautiful, noble, and God-like in humanity, to the contemplative mind of a servant of God. Touched by the Spirit of truth, the vision of his understanding is opened to partially comprehend the dignity of the Creator's works; he begins to realize the origin of man, the object of his creation, and the glorious exaltation which God has in store for His creatures. The fine-toned soul of the poet and the lover of nature revels in the luxuries and beauties of creation, and bowing his head in wonder, adoration, and exquisite delight, he pours forth the overflowing gratitude of his heart to that beneficent power who produced them; but the servant of God, while he supremely realizes the bountiful benevolence, majesty, and power of the Creator in these His works, pays Him higher tribute, more exalted praise, when, from the fulness of his heart, he worships Him as the Parent of mankind. When they shall be cleansed from all filthiness, by the cleansing ordinances and influence of the Gospel, when the gold of the heart shall be purified from all its dross, then, also will countless millions

of Adam's race bow the knee with reverence, and, as the heart of universal man shall heave with unutterable emotions, breathe forth an echo to our words, thank God for the gift, and redemption of our humanity. The Gospel of Jesus Christ was expressly given to save mankind from their errors, failings, and transgressions; to lead them from the dangerous path of rebellion against legitimate authority, into one of perfect obedience to their God. Lucifer will not triumph over the Almighty, and His Anointed; he will not father nine-tenths of nature's fruitful womb; his portion is only the abortions and monsters of creation—adulterated curses who have drawn so much of their beings from the fountain of evil—who, having made him the sire of their adoption both in this and a previous state of existence, are indeed worthy of being his children.

"And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed him." We have made this extract from the vision of Joseph Smith and Sidney Rigdon to show the comprehensiveness of the Gospel, and the sublime work marked out as the scope for the saving powers of the Priesthood. Although Lucifer rebelled against this exalted government and this Holy Priesthood, and by his sophistry has led so many astray, yet how different from these have been the spirit and effects of his administration! How different also are the effects of the systems of men, and the spirit of usurpers of holy orders! They are rather barriers in the way of exaltation; and those ungodly priests, instead of magnifying God through His works, would send nine-tenths of that race, who were created in His own image, to dwell eternally in horrid torments, as companions of devils, thus making Him the most consummate embodiment of wickedness in existence. We particularly desire that all Saints should have correct, and therefore exalted, views of their religion and of the operations of the Holy Priesthood. We

also desire to see all mankind contemplating God and His economy in a different light than that which the devil and false religions have supplied them; for when they realize the comprehensive and saving influence of "legitimate authority," then will they bow in reverence to it.

The Holy Priesthood, at the head of which stands the Eternal Father, is the embodiment of "legitimate authority." The object and end of all the operations of this divine legislative body are to save all who are worthy of salvation, to exalt every portion of universal being to the highest point that it is capable of reaching, and to develop all the powers and capacities of the soul of man.

As a necessary consequence the conditions of exaltation are positive and exclusive, which is also the case with any given truth. What is not right is wrong, nor will charity make wrong right. Two and two are four, and no liberty of conscience or freedom of thought can make them different. All existence is subject to conditions, and that policy which attempts to destroy those conditions is both vicious and lawless. The path of progress is necessarily one of discipline. It is a straight and narrow way, and therefore it has a tendency to restrain and curb every thing or disposition that takes a wrong direction.

The course of exaltation being necessarily a positive one, and every deviation from the right path being as a consequence wrong, it follows therefore that the authority of the Holy Priesthood is *absolute*, and demands implicit obedience from all those who seek exaltation through its ministration. In a revelation given by the Lord to Joseph Smith we find, "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still." Legitimate authority is therefore ever found severe discipline to all who have a tendency to go wrong. Thus the rebellious have ever felt as though they were hurt, unjustly treated, or not duly appreciated. This was the case with the first rebel against "legitimate authority," and it has also been the

case with all who have rebelled against the Holy Priesthood. However, although the path of exaltation is straight and narrow, and all candidates for such must go into that one path, which is obedience to

this authority, yet in leading mankind into it, Jesus Christ will not destroy their free agency, neither will he infringe upon it.

(To be continued.)

History of Joseph Smith.

(Continued from page 199.)

[October, 1840.]

To the Travelling High Council and Elders of the Church of Jesus Christ of Latter-day Saints in Great Britain.

Beloved Brethren—May grace, mercy, and peace rest upon you from God the Father and the Lord Jesus Christ. Having several communications lying before me from my brethren the Twelve, some of which ere this have merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time.

Be assured, beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged; consequently I feel some anxiety on your account, that you may by your virtue, faith, diligence, and charity, commend yourselves to one another, to the Church of Christ, and to your Father who is in heaven; by whose grace you have been called to so holy a calling; and be enabled to perform the great and responsible duties which rest upon you. And I can assure you, that from the information I have received, I feel satisfied that you have not been remiss in your duty; but that your diligence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the Gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind, in the bosom of those who have borne the heat and burden of the day; and who were its firm supporters and strenuous advocates in infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands; but like the gallant bark that has braved the storm unhurt, spreads her

canvas to the breeze, and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the experience and capability of her captain, pilot, and crew.

It is likewise very satisfactory to my mind, that there has been such a good understanding between you, and that the Saints have so cheerfully hearkened to counsel, and vied with each other in this labour of love, and in the promotion of truth and righteousness. This is as it should be in the Church of Jesus Christ; unity is strength. "How pleasing it is for brethren to dwell together in unity." Let the Saints of the Most High ever cultivate this principle, and the most glorious blessings must result, not only to them individually, but to the whole Church—the order of the kingdom will be maintained, its officers respected, and its requirements readily and cheerfully obeyed.

Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race. This has been your feeling, and caused you to forego the pleasures of home, that you might be a blessing to others, who are candidates for immortality, but strangers to truth; and for so doing, I pray that heaven's choicest blessings may rest upon you.

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labours in the spring. Having carried the testimony to that land, and numbers having received it, the heaven can now spread without your being obliged to stay.

Another thing—there have been whisperings of the Spirit that there will be some agitations, excitements, and trouble in the

land in which you are now labouring. I would therefore say, in the meantime be diligent: organize the Churches, and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

I would likewise observe, that inasmuch as this place has been appointed for the gathering of the Saints, it is necessary that it should be attended to in the order that the Lord intends it should. To this end I would say, that as there are great numbers of the Saints in England who are extremely poor, and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore to prevent confusion and disappointment when they arrive here, let those men who are accustomed to make machinery, and those who can command a capital, though it be small, come here as soon as convenient, and put up machinery, and make such other preparations as may be necessary, so that when the poor come on, they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which but very few can boast of; and the establishing of cotton factories, foundries, potteries, &c., would be the means of bringing in wealth, and raising it to a very important elevation.

I need not occupy more space on this subject, as its reasonableness must be obvious to every mind.

In my former epistle I told you my mind respecting the printing of the Book of Mormon, Hymn Book, &c. I have been favoured by receiving a Hymn Book from you, and as far as I have examined it, I highly approve of it, and think it to be a very valuable collection. I am informed that the Book of Mormon is likewise printed, which I am glad to hear, and should be pleased to hear that it was printed in all the different languages of the earth. You can use your own pleasure respecting printing the Doctrine and Covenants. If there is a great demand for them, I have no objections, but would rather encourage it.

I can say, that as far as I have been made acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt, but that the Spirit of the Lord has directed you; and this proves to my mind that you have been humble, and your desires have been for the salvation of your fellow man, and not for your own aggrandizement, and selfish interests. As long as the Saints manifest such a disposition, their counsels will be approved of, and their exertions crowned with success.

There are many things of much importance, on which you ask counsel, but which

I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom; therefore you will excuse me for not entering into detail. If I should see anything that is wrong, I should take the privilege of making known my mind to you, and pointing out the evil.

If Elder Parley P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family are with him, consequently his circumstances are somewhat different from the rest; and likewise it is necessary that some one should remain who is conversant with the rules and regulations of the Church, and continue the paper which is published. Consequently, taking all these things into consideration, I would not press it upon brother Pratt to return in the spring.

I am happy to inform you that we are prospering in this place, and that the Saints are more healthy than formerly; and from the decrease of sickness this season, when compared with the last, I am led to the conclusion that this must eventually become a healthy place. There are at present about 3000 inhabitants in Nauvoo, and numbers are flocking in daily. Several Stakes have been set off in different parts of the country, which are in prosperous circumstances.

Provisions are much lower than when you left. Flour is about 4½ per barrel. Corn and potatoes about 25 cents per bushel; and other things in proportion. There has been a very plentiful harvest throughout the Union.

You will observe, by the Times and Seasons, that we are about building a Temple for the worship of our God in this place. Preparations are now making; every tenth day is devoted by the brethren for quarrying rock, &c. We have secured one of the most lovely situations for it in this region of country. It is expected to be considerably larger than the one in Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

We have a bill before the Legislature for the incorporation of the city of Nauvoo, and for the establishing of a seminary of learning, and other purposes—which I expect will pass in a short time.

You will also receive intelligence of the death of my father; which event, although painful to the family and to the Church generally, yet the sealing testimony of the truth of the work of the Lord was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the Church, according to his last directions and benedictions.

Several persons of eminence and distinction in society have joined the Church and become obedient to the faith; and I am happy to inform you that the work is spreading very fast upon this continent. Some of the brethren are now in New Orleans, and we expect a large gathering from the south. I have had the pleasure of welcoming about one hundred brethren who came with Elder Turley; the remainder I am informed stopped in Kirtland, not having means to get any further. I think those that came here this fall, did not take the best possible route, or the least expensive. Most of the brethren have obtained employment of one kind or another, and appear tolerably well contented, and seem disposed to hearken to counsel.

Brothers Robinson and Smith lately had a letter from Elders Kimball, Smith, and Woodruff, which gave us information of the commencement of the work of the Lord in the city of London, which I was glad to hear. I am likewise informed that Elders have gone to Australia and to the East Indies. I feel desirous that every providential opening of the kind should be filled, and that you should, prior to your leaving England, send the Gospel into as many parts as you possibly can.

Beloved brethren, you must be aware in some measure of my feelings, when I contemplate the great work which is now rolling on, and the relationship which I sustain to it, while it is extending to distant lands, and thousands are embracing it. I realize in some measure my responsibility, and the need I have of support from above, and wisdom from on high, that I may be able to teach this people, which have now become a great people, the principles of righteousness, and lead them agreeably to the will of Heaven; so that they may be perfected, and prepared to meet the Lord Jesus Christ when he shall appear in great glory. Can I rely on your prayers to our heavenly Father on my behalf, and on all the prayers of all my brethren and sisters in England, (whom having not seen, yet I love,) that I may be enabled to escape every stratagem of Satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember that great things depend on their individual exertion, and that they are called to be co-workers with us and the Holy Spirit in accomplishing the great work of the last days; and in consideration of the extent, the blessings and glories of the same, let every selfish feeling be not only buried, but annihilated; and let love to God and man predominate,

and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past, and future, and come behind in no gift, waiting for the coming of the Lord Jesus Christ.

The work in which we are unitedly engaged is one of no ordinary kind. The enemies we have to contend against are subtle and well skilled in manœuvring; it behoves us to be on the alert to concentrate our energies, and that the best feelings should exist in our midst; and then, by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest; our evil passions will be subdued, our prejudices depart; we shall find no room in our bosoms for hatred; vice will hide its deformed head, and we shall stand approved in the sight of Heaven, and be acknowledged "the Sons of God."

Let us realize that we are not to live to ourselves, but to God; by so doing, the greatest blessings will rest upon us both in time and in eternity.

I presume the doctrine of "baptism for the dead" has ere this reached your ears, and may have raised some inquiries in your minds respecting the same. I cannot in this letter give you all the information you may desire on the subject; but aside from knowledge independent of the Bible, I would say that it was certainly practised by the ancient churches; and St. Paul endeavours to prove the doctrine of the resurrection from the same, and says, "Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

I first mentioned the doctrine in public, when preaching the funeral sermon of brother Seymour Brunson; and have since then given general instructions to the Church on this subject. The Saints have the privilege of being baptized for those of their relatives who are dead, whom they believe would have embraced the Gospel, if they had been privileged with hearing it, and who have received the Gospel in the spirit, through the instrumentality of those who have been commissioned to preach to them while in prison.

Without enlarging on the subject, you will undoubtedly see its consistency and reasonableness; and it presents the Gospel of Christ in probably a more enlarged scale than some have imagined it. But as the performance of this rite is more particularly confined to this place, it will not be necessary to enter into particulars; at the same time I always feel glad to give all the information in my power, but my space will not allow me to do it.

We had a letter from Elder Hyde a few

days ago, who is in New Jersey, and is expecting to leave for England as soon as Elder Page reaches him. He requested to know if converted Jews are to go to Jerusalem or to come to Zion. I therefore wish you to inform him, that converted Jews must come here.

Give my kind love to all the brethren and sisters, and tell them I should have been pleased to come over to England to see them, but I am afraid that I shall be under the necessity of remaining here for some time; therefore I give them a pressing invitation to come and see me.

I remain, dear brethren,

Yours affectionately,

JOSEPH SMITH.

Monday, 19th. Parley P. Pratt and family arrived in Manchester, and resumed the editorial of the *Star*.

Brother Orson Pratt has recently published a pamphlet, entitled "An interesting account of several Remarkable Visions, and of the late Discovery of Ancient American Records;" comprising 31 pages, giving a brief sketch of the rise of the Church.

Wednesday, 21st. Elder Lorenzo Snow arrived in Manchester, England, from Nauvoo.

Thursday, 22nd. The committee appointed by the General Conference of the

Church at Nauvoo on the 3rd inst., (my brother Hyrum presiding,) organized a Stake at Lima this evening, by appointing Isaac Morley, President, John Murook and Walter Cox, his Counsellors; also a Bishop's Court, composed of Gardner Snow, Clark Hulet, and Henry Dean, with James C. Snow, Clerk.

Friday, 23rd. Gardner Snow was ordained Bishop, under the hands of Hyrum Smith.

Sunday, 25th. The committee organized a Stake at Quincy. The Presidency were Daniel Stanton, Stephen Jones, and Ezra T. Benson (who was ordained a High Priest); also Bishop and Council, George W. Crouse, Azariah Dustin, and Sylvester B. Stoddard.

Tuesday, 27th. The committee organized a Stake called Mount Hope, at the steam mills, Columbus, Adams County. President and Council were, Abel Lamb, Sherman Gilbert, and John Smith. Bishop and Council, Daniel A. Miller, Isaac Clark, and John Allen; Simeon J. Comfort, Clerk.

At Freedom Branch, near Payson, Adams County, Henry W. Miller, Duncan McArthur, and William Tenney, were appointed to preside. Bishop and Council, Simeon Leach, Horra Kimball, and Jacob Foutz.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 5, 1856.

DEPARTURES.—As the season for emigration advances, we are made deeply sensible of the departure of many noble spirits from our field of labour this side the Atlantic. On Saturday, March 15, Elders Daniel Spencer and John Van Cott embarked on the steamer *Canada* for Boston.

Few have laboured in these missions with that interest and effect for the salvation of souls which Elder Spencer has done; his absence, therefore, will be so much more keenly felt. Ever humble, and devoted to the interests of the Church, he obtained help of God mightily to prosecute his labours, and was known by all who received his ministrations, as a minister of the Most High, maintaining the spirit and power of his calling. When combatting iniquity and evil doers, he was terrible to the ungodly; in comforting the meek and the tempted, he was a tower of strength to them that abode in his counsels; and for child-like obedience and humility, he was an illustrious example for all who were blessed with his acquaintance.

Nearly all the Conferences in the British Isles have been blessed by his personal ministrations, nor have his valuable labours been limited to Britain. The work of the Lord in the northern states of Europe has received fresh impulses of life and power through the counsels of faith which he has imparted there. When the vast burthens of emigration accumulated last season on the U. S. frontier, and some, who started to go through, feared, for a moment, they would have to stop in the States, his unexpected appearance spread joy and gladness among the camps of Israel, and all passed on over the plains directly. Even President Erastus Snow stated he could not have experienced more joy by the ministration of an angel, than he did in the arrival of Elder Spencer, and none have had greater occasion to rejoice in his labours than ourself. We feel that a strong man has gone from us, and that in the strength of Israel's God he will be a source of great joy to the emigrating Saints.

We have appointed Elder Spencer our Agent in the United States, to forward the European-Through-Emigration of Saints on to Utah this season.

As will be seen on another page, Elder Van Cott has done a glorious work in Scandinavia, and the cause is still onward in those countries, as well as in other European States, of which it is not wisdom for us now to say much, but we believe the day is not far distant when the German Confederacy will yield her tens of thousands to the upbuilding of Zion, and in magnitude, perhaps, quite outstrip the work in the British Isles.

Elders Spencer and Van Cott are of the number who left Utah in 1852, and who on their return will have been absent from their homes four years. We wish them a safe and speedy passage over the sea, and heaven's choicest blessing upon all the devices of their minds and works of their hands.

The Ship *Enoch Train*, Captain Henry P. Rich, cleared on Saturday the 22nd ult., hence for Boston, with 534 souls of the Saints on board, of whom 19 were from the Swiss, 4 from the Cape of Good Hope, and 2 from the East India Missions, all under the presidency of Elder James Ferguson, Edmund Ellsworth, and Daniel D. McArthur. Among the distinguished personages on board we may name Elder Truman Leonard, from Bombay—East India mission, who arrived in Liverpool on the 9th of March. He has had a long and arduous mission in a country where the climate has much impaired his health, and where the benighted condition of the people have prevented him from reaping much fruit from his labours. Also Elder Nathan T. Porter, who was appointed with Elder Stevenson, on a mission to Gibraltar, but who, being prevented from remaining there, returned to England in 1853, since which he has laboured with great faithfulness in the Reading and Wiltshire Conferences, and he has presided over the latter during the past year. The company also included the following Elders from the British mission, Presidents of Conferences, &c.—Elders Spicer W. Crandall, John D. T. McAllister, John A. Hunt, Edward Frost, Robert Parker, Andrew Galloway, William Heaton, Walter Gwinger, and Samuel Hargraves. This is the first shipload of Emigrants for Utah by the P. E. Fund this season. The day was delightfully pleasant, and all things connected with the clearing of this Company seemed peculiarly auspicious. Her Majesty's Officers had a word of admiration to express at the excellence of the arrangements which marked the embarkation of this first company who expect to cross the plains with hand-carts. The Elders on board seemed to feel the responsibility that rests upon them, and the whole was rendered particularly pleasing and cheerful by the performances of the Band that goes out from Birmingham, which will be a means of much comfort to the journeying Saints. The Lord bless

all who bless them, and set His hand against those who afflict or hinder them in their great work of gathering.

EMIGRATION.—As the Emigration will be somewhat late this season in getting off from Liverpool, Pastors and Presidents are especially requested to counsel the Saints and aid them in the disposition of their effects, that they may not be left destitute, or be thrown out of their homes longer before their embarkation than is necessary. Let your careful attention be given to this subject, that the poor may make the wisest use of their limited means. We hope to give each shipload about three weeks' notice of their embarkation.

The scarcity of ships for the more northern of the American ports has caused a considerable rise in the prices of passage, which is an additional reason why the Elders should help the Saints to make the best disposition of their effects, and wisely observe that they do not act too hastily and thereby, as some have, dispose of their goods and leave themselves destitute, when they may just as well have the use of them until they are ready to leave. We cannot expect to know the scarcity or plenitude of ships any great length of time before securing one, as this depends upon the fluctuations of commerce, and also upon winds, which at winter and spring seasons sometimes blow adversely for weeks together; but as the gold and silver are the Lord's, and the cattle upon a thousand hills are His, we also presume He has an interest in the ships that traverse the five oceans. We have therefore this confidence, that, if the Saints will do their utmost to keep His commandments, He will open their way before them, and cause all things to work together for their good.

The Saints who are ordered out, and those who may be selected to go from the Conferences, will bear in mind that they are required to use whatever means they can command, to pay as much as possible towards their emigration before they start, and in no case can the P. E. Fund Company undertake to pay off debts to liberate people to emigrate.

For the further comfort of those who have been ten years and upwards in the Church, and who cannot go this year, we intend to take a list of their names to Utah, that the Saints there may better know who are worthy to be ordered out by them.

Foreign Correspondence.

SCANDINAVIAN MISSION.

107 Finch Street, Liverpool,
Feb. 6, 1856.

President F. D. Richards.

Dear Brother—On my arrival here on the 4th inst., I was happy to meet with a welcome reception, and to have the privilege of communicating face to face with you a short time; but owing to your arduous labours, and the multiplicity of business that demanded your attention, I concluded that it would be improper for me to increase the burden already resting

upon you, by giving you a verbal report of the field of labour over which I have had the honour of presiding; consequently I will communicate to you through the medium of the pen, that you may have a general idea of the situation and prospects of the Scandinavian mission.

In consequence of the sudden death, of our beloved brother, Elder W. Snow, who presided over that Mission, it became necessary that some one should be appointed to preside in his stead. President S. W. Richards, and his Counsellor, Elder D. Spencer, lost no time in taking

the matter into consideration, the result of which led to my appointment as President for the time being, or until otherwise directed by the Twelve, or the First Presidency in Zion. I immediately repaired to the field of my labours, and landed in Copenhagen, September 4, 1853. Unexpectedly, and for reasons as yet unknown to me, I was continued in that field of labour until the 1st of January, 1856, making about two years and three months' residence there, instead of a short time as was first contemplated.

The time, although apparently long, has appeared very short to me, owing, I presume, to a multiplicity of business and care. Notwithstanding my lot was cast in a foreign land, among a people whose language I was at first unacquainted with, still I have laboured with a great degree of satisfaction. I have witnessed the gradual progress of the work of the Lord. The Holy Spirit has accompanied the word, and bore witness of the truth. It has strengthened and sustained the servants of the Lord on trying occasions, and enabled them to combat opposing powers, and come off triumphant.

I do not design, in this communication, to rehearse that which you are already acquainted with through previous communications, but to refer more particularly to the last half year, which has been full of interest and experience.

Many of the Elders engaged in the ministry have had to endure much. The enemy of all righteousness has been on the alert, and has resorted to almost every possible means to hinder the spread of the work of the Lord.

In Denmark there has been a universal, and almost simultaneous, effort made to prevent our Elders from preaching, and travelling to circulate the printed word. The object was to arrest them as vagrants, or for any other supposed offence, such as a defect in their pass, &c.. The authorities did arrest in several instances, yet the individuals had not transgressed any criminal law. They had gone forth as ministers of the Everlasting Gospel, and servants of the Living God, agreeable to His commandments. They relied upon the Constitution of the land to protect them and their religious rights, which grants them the privilege to worship God according to the dictates of their consciences, and of course to minister in the

Gospel of the kingdom without purse or scrip.

Last fall the authorities arrested Elder Jens Madsen, and sent him to Jylland. He was afterwards appointed to labour in the Pensyssel Conference. Elder Lindelove was arrested, very ill-treated, and then sent to Sweden. At our General Conference, which was held soon after, he was appointed to labour in Gotenburg, Stockholm Conference. I had previously contemplated sending him there, and afterwards learned that he had desired, for a long time, to go there and labour, consequently that which the authorities designed as evil has resulted in good. Elder Gudmandsen was arrested and imprisoned for several weeks, and no one was allowed to speak to him except the officer that had him in charge; finally he was sentenced to serve as a soldier for four years, and commenced to serve his time in the latter part of December at the garrison in Copenhagen.

In the Lolland Conference there has been considerable persecution. Some of the people are so very bad that they do not appear to have respect for either God or the authorities of the land; consequently the servants of the Lord have often been abused. A travelling Elder, J. Jensen, was attacked by a mob and beaten until they supposed he was dead. While lying in a helpless condition, yet conscious of what was transpiring, the mob were consulting upon the best way to dispose of him, but his friends came to his rescue. The parties who had treated him thus were arrested, and a doctor called to brother Jensen, who, after examining his wounds, pronounced him mortally wounded, and certified to the magistrate to that effect. The doctor prescribed for him, but he declined taking any thing. He resorted to the ordinances of the Gospel, from which he derived immediate relief, and finally was restored to health and soundness, but not left without scars.

The magistrates, upon investigating the matter, became quite indignant at those who had perpetrated such a crime, and assured them that they should suffer the full penalty of the law, which, no doubt, from last accounts, will be the case.

Several other Elders there met with very narrow escapes from those who sought their injury. Doors and windows were broken open, and the brethren

hunted as though they were wild beasts. A travelling Elder by the name of Guhl, had his life threatened repeatedly. The mob sought by night to waylay him as he travelled from one branch to another; one night, supposing that they had him for certain, they nearly killed a man not in the Church. I mention this circumstance as one out of many wherein the servants of the Lord have been shielded from the power of their enemies, and in which the evil designed fell upon the heads of those who, perhaps, deserved it. Since these things have transpired there, the Elders have gone forth with renewed vigour and strength, relying more fully upon the arm of the Almighty who has thus delivered them. They stand forth boldly, and bear testimony of the truth, and the Spirit accompanies the word to the conviction of many of the honest hearted.

In the month of August last, Elder Niels Nielsen, the President of the Skaana Conference, Sweden, was arrested when out in the Conference a day's journey from Malmö. He was chained hand and foot, placed on a two-wheeled cart beside a thief, and brought to Malmö. At every stopping place on the way, it was made known that he was a "Mormon" Elder, consequently he was made an object of ridicule and abuse. The police had his hair cut short, and cast him into prison at Malmö, from which he obtained his release in a few days.

The authorities being more rigid during the summer, the Saints there were not allowed to hold public meetings, as they had previously done; but notwithstanding all this, they could not stop the spirit of inquiry. The Spirit of the Lord was at work upon the honest, they were seeking for the truth, and the Elders doing all that was possible, in their limited sphere, to enlighten the minds of the people. Finally, the Lord softened the hearts of the authorities so that the Saints commenced holding public meetings again without molestation. Many strangers attended, and the work of the Lord extended with renewed vigour. During the last half year, there were 78 baptized in that Conference, and the prospect for the future spread of the work was extremely good.

The work at Stockholm exhibited a favourable aspect, many were investigating the subject of "Mormonism," and more were favourably disposed. Two

Elders had been appointed to Gottenburg, and from last accounts the prospect was good for establishing the work there.

In behalf of the Saints of Norway and Sweden, I addressed a petition to their King, Oscar the First. The object of the petition was the attainment of *Religious Liberty*, praying that his Majesty would grant to his subjects, belonging to the Church of Jesus Christ of Latter-day Saints, the right to administer the ordinances of the Gospel according to the New Testament. Could the Saints but have that right, the work in those lands would break forth on the right and left, for there are thousands of the honest in heart there.

In Norway the work has prospered and gradually increased under the wise counsels of Elder C. Petersen, who has laboured faithfully in that land almost three years. He was released to return to his family in Zion, and to take charge of the Saints that emigrated in November last. He had the faith, confidence, and blessings of the Saints. Elder C. C. A. Christensen was appointed to succeed him in the Presidency of the work in Norway.

Having given previous notice, we assembled in Copenhagen on the 27th, 28th, 29th, and 30th of December, in the capacity of a General Conference, that we might obtain a full report from the Presidents of Conferences, and that my successor, Elder Hector C. Haight, might have a better opportunity to become acquainted with the Presidents of Conferences, and the Travelling Elders; also, to learn more fully the situation of the mission. Many of the Travelling Elders were present, and all the Presidents of Conferences, except from Norway and Sweden; owing to the state of the weather, and other circumstances, it was impossible for them to come. We, however, obtained written reports from them.

The reports of the Presidents and Travelling Elders were, altogether, of a favourable nature. The spirit of peace and union prevailed among the Saints; there was a universal willingness on their part to give heed to the teachings of those who were appointed to preside over them. They increase in faith and understanding, and improve upon every means within their reach to gain information in the things pertaining to their salvation, and were, as a general thing, willing to do all in their pow-

er to help extend the work of the Lord, and roll forth His kingdom on the earth.

The Priesthood were united, and felt in a great degree the responsibility that rested upon them; consequently they laboured with much zeal and perseverance. The willing and obedient spirit which they manifested, clearly showed that the spirit of Zion was with them. Through the blessings of the Lord, and the faithful labours of the Priesthood, the Scandinavian mission has prospered. I feel to express the gratitude of my heart to them, and to all the Saints, for their confidence, and united co-operation to extend the kingdom of God in that land.

While in Conference we presented the authorities of Zion, also those of Europe. They were sustained unanimously.

The Saints gladly received Elder Haight as their President, and agreed to sustain and uphold him as such. He expressed much satisfaction in finding the mission, with its financial affairs, in a prosperous condition; and felt to enter upon his labours with joy and satisfaction. He was making considerable progress in the language, and, no doubt, he will soon be enabled to comfort the Saints in their own tongue.

While I have been in Scandinavia, there have been two Conferences and 31 Branches of the Church organized. On the 6th of October, 1853, the Church there numbered 2003; it numbered on the 31st of December, 1855, 2692, and 1650 souls have emigrated during that time.

The prospect for the spread of the work

of the Lord in that land is good, notwithstanding the many barriers. Our publications have had quite an extensive circulation, and have been sought after and read with much interest, and, no doubt, will be the means of bringing many to the knowledge of the truth.

Elder C. Widerborg has laboured faithfully in the Office at Copenhagen, since September, 1854. He has given perfect satisfaction, and the Lord has blessed him in the discharge of his duties, and will continue to do so from this time forth.

Elder Ahmansen has laboured in the mission generally, under my direction. He has been faithful and obedient, has magnified his calling, and been the means of doing much good. He expects to emigrate this season.

I have endeavoured to be brief in this communication, yet it has lengthened out. I hope you will excuse me and bear with me still further, as I do not feel like closing without expressing my gratitude to you for your wise counsels, for the patience which you have exercised on my account, and for the kind and seasonable release which you have granted me, with the privilege of returning home. Please accept of my sincere thanks for all the kindness which you have manifested towards me. My desire is that the Lord may bless you, and those associated with you, continually.

I remain yours faithfully in the Gospel,

JOHN VAN COTT.

"Route from Liverpool to G. S. L. Valley."

Liverpool, March 18, 1856.

President F. D. Richards.

Dear Brother—I beg to submit the accompanying thoughts, written in a hurry on my perusal of the *Route from Liverpool to G. S. L. Valley*, just completed. It cannot be called a Review, but a mere passing glance. The opportunity that most persons, who take the Work, will have of becoming their own critics, precludes the necessity of a more extensive consideration of it in this way. The fatiguing travels and exposures of the artist to cull his share of the materials, and the equally fatiguing

studies and research of Elder Linforth to produce a Work that no criticism can impair, performed apart from his ordinary labours, all demand our highest encomiums.

Respectfully and obediently,

Yours in Christ,

JAMES FERGUSON.

To praise or condemn a work can neither add to nor diminish from its merits. Books have a superior chance of speaking for themselves. There are few books that are com-

pelled, of necessity, to pass the ordeal of close criticism to which this Work must submit, as there are few into whose hands it is likely to come, who will not, or have not already become familiar with most of the events and scenes described. In my present hurried notice of the work, I shall strive to confine myself strictly to that portion of it, of which, from my own experience, I may be capable of forming something near a correct opinion. If I give credit, I shall feel, first, that it is due; and if I point out defects, it will not be to offend, but simply to give an honest opinion.

The *Route from Liverpool to G. S. L. Valley* opens with a sketch of New Orleans, engraved on steel. A very fair idea of the situation of this port is given, but of the city itself there is little learned. St. Louis and Memphis are excellently drawn; while Nauvoo is scarcely less deficiently given than New Orleans. It is to be remembered, however, that at the time the sketch was taken, the glory of Nauvoo had departed, and her Temple lay in ruins.

Unlike most publications of this kind, the *Route* improves as we advance in it. What a volume of history is presented to every one in the sketches of the Jail and Well; the scenes of the martyrdom of our beloved Prophet and Patriarch, and the ruins of the Nauvoo Temple? There, at one glance, a child may obtain some of the most important keys to the present history of the Church. The views on the Plains are faithfully delineated, and will present themselves like the countenances of old familiar friends, to those who have traversed them. A very faithful view is given of Great Salt Lake City, as it was in 1853, and which makes a most interesting item of the pictorial part of the work, as the memory of the early appearance of that city must dissolve within itself, in its rapid advances. The best of the portraits are those of the Mother of the Prophet Joseph, the late Counsellor, President Willard Richards, and the late Patriarch and his successor. They are faithful likenesses. The testimony of all who have seen the sons of Joseph is, that their portraits as given in the *Route* are most excellent. The sketch of the Prophet Brigham is deficient. I have never seen a good portrait of him save in, or from, a daguerreotype. It seems that in him, as in the Presiding seers of all ages, there is a peculiarity of expression, which

defies alike chisel and pencil, probably the reflection of continued inspiration, encircling features which, reading all, can be read of none. It is with this, as with many others from most excellent artists, I can easily see for whom the picture is taken, but there is a great void which can only be filled up by each in his own mind, when he sees the original. Taking the sketches in the aggregate, the work is superior to anything I have ever seen. It is, from first to last, a vivid history of some of the most important epochs and sojournings of the Church, and will survive, in truthfulness, any vicissitudes of time or chance. Apart from the reading matter connected with them, the engravings are worth more than the cost of the Work, and the more critically they are tested the more will their value be enhanced.

Of the editorial part of the Work, it would be impossible to speak in too high terms. It is, in fact, a valuable cyclopedia, instead of a mere sketch of travel, as the title of the Work would indicate. The reader is not only introduced familiarly to the country, and places he passes or visits, but through the researches of the editor he is made acquainted with their history and resources. Thus, the most important items connected with the discovery of America, and the frequent changes that eventually led to the present position of the United States, are comprehensively and most beautifully introduced, together with the nice questions of dispute between nations, on the balancing of which the destinies of our people seemed more or less to hang.

Though a simple passing glance at the history of our emigration is all that could be demanded in such a Work, not only are no pains spared to insert every item that would satisfy the most critical inquirer, but every object that, by the slightest connexion with time or place spoken of, could be of any interest, finds its appropriate place in the work. Nor is it the dry detail of notes to fill a volume and make a book. In the true spirit of information we find the questions that naturally arise in our minds, as we advance with the traveller, concisely and satisfactorily answered as they arise. The extracts are from works of unquestioned reputation, and the statistics are scrupulously correct. Making allowance for the necessary extracts which could not be dispensed with, the work must be pro-

nounced a masterly original. My only surprise is, to find so complete a production from one who was not personally intimate with the trans-Atlantic events and places. The editor's notes on Utah stand foremost in importance in the Work. In them everything that could be of interest is selected from the best sources. And for the first time the history of Utah has begun to assume a tangible form. Scarcely less important is the notice of Nauvoo, which embraces all the items of interest in its history from the first settlement to the final vacation, by the Saints, of that City of events. The memoirs mingled harmoniously with the history are particularly interesting, more especially as they are critically correct. Indeed from the commencement, the chain of the history is forged out, till the period of the volume, without a broken or imperfect link.

In the map of Utah he not only corrects several serious mistakes and omissions found in the best English Atlases, but fills up a void that has long been felt by the Saints themselves, and, I am sure it will not fail to be properly appreciated by the Legislative portion of them. It is the first complete and only correct map of Utah ever published. From first to last, all that could be has been done to make the work lastingly valuable, and the object is fully realized. Nothing but the most untiring perseverance and diligent research could have brought it about, and whatever losses or gains may be sustained or realized by artist, editor, and publisher, all will have the satisfaction of having introduced a Work, which must ever rank standard among the best publications of the Church. I should consider no Latter-day Saint's Library complete without it.

Varities.

MEN generally teach badly when they attempt to teach too much, or when they do not duly prepare their lessons.

HURRY and Cunning are the two apprentices of Despatch and Skill; but neither of them ever learns his master's trade.

A SPECIMEN OF "HUMAN NATURE."—Last week while a man employed at the sewerage works at Halifax, was being rapidly wound up out of a deep hole, after having lit the fuse of a blast, the rope, owing to the carelessness of parties at the top, was suffered to drop back again. The man fell close upon the impending danger and in the sudden view of almost certain death, fell on his knees, uttering accents of prayer. A thought struck him, however—he seized the burning fuse and pulling it out of the hole saved his life. And then—alas, for his penitence! he commenced swearing at the men at the wheel for having let him slip.

TREATY BETWEEN ENGLAND AND THE SWISS REPUBLIC.—A "Treaty of Friendship, Commerce, and Reciprocal Establishment" was concluded between Her Majesty and the Swiss Confederation at Berne on the 6th of September, 1855. This was published yesterday. It confers on the subjects of each Power the privileges of residence in the country of an equal footing, and the enjoyment of every right and privilege accorded to the citizens of the country, or to those of the most favoured nation. No higher duty or tax is to be levied than is or may be imposed on the like property of a citizen of the country. The treaty is to remain in force for 10 years.—*Times*, March 19.

PHYSICAL DEGENERATION OF THE AMERICANS.—The *New York Daily Times* says that the Anglo-American nation of the United States is physically degenerating. The average weight of General Washington and his staff of officers, who were not selected for their physical strength, was nearly 200lbs. each. They were heavier and stronger men than are usually seen in the United States at the present time. Missionaries returning to America, after a twenty-five or thirty years' absence, state that they perceive a lower tone of general health, a more nervous and leaner and sallow type of physical frame, a more feverish, exaggerated, and spasmodic activity, than marked the race they remember to have left in the States. American physicians observe, also, from lustrum to lustrum, a gradual increase and exacerbation of diseases which spring from unhealthy and disproportionate stress upon the brain and nervous system. Apoplexy, paralysis, and insanity are becoming more frequent, and in half the population there is a strumous or scrofulous taint in the blood.